RESEARCH PLAN PROPOSAL

An Assessment of Maharaja Sawai Pratap Singh's contribution to cultural life of Jaipur

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Index

Aims and Objectives

Methodology

Introduction

Review of Literature

Chapter Scheme for research

Conclusion

Bibliography

Aims and Objectives

Jaipur, the Pink City of Rajasthan, has been a stronghold of the Kacchawaha clan that has ruled over this part of the state, formerly called Dhundhar. Jaipur the capital of the state of Rajasthan was founded in 1727 by Maharaja Sawai Jai Singh II, a Kacchwaha Rajput ruler , who ruled Dhundhar from 1699-1744. His former capital was Amber, which lies at a distance of 11 km from Jaipur. He shifted his capital city as Amber faced population growth and scarcity of water.

It is one of the important states of Rajasthan with an illustrious history. The different rulers of the state played a significant role in its development. In 1778 Sawai Pratap Singh, the grandson of Maharaja Sawai Jai Singh II became the ruler of Jaipur and ruled till 1803. Jaipur during this era faced repeated Maratha invasions, which led to four battles that were fought against the Marathas during his reign. This is really significant as even while withstanding these invasions; he was able to accomplish an all-round development in Jaipur.

I'd like to study and understand the history of Jaipur during the period of Sawai Pratap Singh, particularly focusing on the last few decades of the 18^{th} and the early 19^{th} Century period. An illustrious Kacchawaha ruler, Pratap Singh despite a lot of turbulence and disturbance caused due to Maratha invasion was able to contribute to the development of the state significantly in the field of culture and literature. The main focus is to bring to light the contribution of Sawai Pratap Singh of Jaipur to the Cultural and Literary development of the state.

INTRODUCTION

The Mughal Empire that was established by Babar was carved into a big empire in India by his descendents. While the Mughals ruled as the sovereign power, the states in Rajputana were ruled by the Rajputs. The Rajputs initially tried to defend the country against the Mughals under Maharana Sanga of Mewar but his defeat in the battle of Khanwa exposed the superiority of the Mughals, which during the reign of Akbar led to the acceptance of the sovereignty of the Mughals. A new era was ushered in 1562, at the time of Akbar's reign with the establishment of Mughal-Rajput matrimonial alliance with the Kacchawaha rulers of jaipur. The association between the Mughals and Kacchawahas brought them closer to each other and further encouraged other Rajput clans to follow suit. This acceptance of the Mughal sovereignty by the Rajputs was beneficial to both, the Mughals, were able to firmly entrench themselves in the Indian soil with rajput support and the Rajputs were able to secure important positions in the Mughal court and maintain a prominent position even in the new set up. The Rajputs, as mansabdars played a significant role in the strengthening of Mughal Empire in India. Mughals impressed by Rajput loyalty promoted them to higher rank and mansab.

The situation, during the reign of Aurangzeb began to change as he adopted a policy of intolerance toward Hindus. This led to the disintegration of Mughal Empire and loosened the bond of proximity with the Rajputs. Even after Aurangzeb's death, his successors were not capable of maintaining the empire and enlisting the support of the majority Hindus which led to the downfall of the Empire.

In the 18th century Shah Alam II, son of Alamgir II became the Mughal emperor and ruled from 1759-1806 A.D was. He took the title of Shah Alam II. He came to the throne of Delhi with the help of the Marathas and promised to pay huge sum of money to them for this. His life was full of ups and downs. East India Company defeated him in the battles and captured his empire.

During this period Jaipur was ruled by the Kacchawaha ruler Sawai Pratap Singh. Shah Alam II tried to collect the Khiraj that was due to him from the states of Rajputana and sent Mahadji Scindhia, who was the vaqil-i-mutalaq for collection. It was unfortunate that many of the Rajputana states were not in a position to deposit this on time because of economic instability and some of the states even aspired to become free from the Mughals.

The Mughal Empire witnessed remarkable developments in architecture, painting and literature. But the political instability during the period of later Mughals particularly during Shah Alam II’s reign impacted the cultural development in Mughal court

Every Country, Society or State is known by its specific culture, which guides the society and a way of life. Culture is extremely wide for it include within its ambit art forms like painting ,dance, architecture, Music, Folk literature, Drama, festivals etc. The cultural tradition of Rajasthan is quite rich and during the eighteenth century, it can be observed that

despite political turmoil that the country faced, certain regional states were able to handle the two effortlessly side by side. A broad study of the Rajputana states reveals a very interesting picture of rich cultural development alongside political happenings.

While my focus of study is cultural development during the period of Sawai Pratap Singh who ruled over two and a half decade in jaipur. I would like to draw a wider picture of political and cultural development in the different Rajput states of rajputana region.

Mewar during the period was ruled by Maharana Gaj Singh .The Mughal influence can be seen in the field of paintings where the focus was on large panoramic picture of Maharanas celebrating festivals, watching dance and music performances or hunting scenes. Though the Mewar artists were vaishnavite and made most of the paintings of Srinathji but they exhibited a great devotion to Siva also. Maharaja Gaj Singh was himself was a poet and literary person and wrote poems which are available in the library. In his period Gopinath wrote Granthraj which proved useful to know about history of that period.

Marwar- Maharaja Vijay Singh ruled in Marwar state. This ruler had good relations with the Jaipur state. Sawai Pratap Singh sent his messenger to him because Jaipur wanted the help of Vijay Singh against Marathas. Even Maharaja Vijay Singh wanted to take revenge from the Marathas so he readily agreed to help Jaipur. This resulted in a matrimonial alliance between the two states; the Jodhpur princess was married to Sawai Pratap Singh making this relationship more strong. Lot of Cultural developments can be seen in this period. In the field of Painting changes can be seen like round faced men, broad forehead, sharp nose, big eyes, and Marwari dresses. . Though the themes are local but Mughal influences are apparent in the use of bright colours and the styles. Paintings are based on the folk lores and on emotions such as Bakhtiras, Shingarras. In the field of Architecture temples dedicated to Krishna were built, as Maharaja Vijay Singh was a follower of Vallabh sect. Most well-known buildings of his period for instance Bal Krishna temple, Gangashyamji temple, Kujbhihariji temple, etc were built in Mewar Other architectural structures built during this era are Gulabsagar Lake, Mayala garden etc. In the field of Literature the theme is religion and spirituality and Sanskrit literature is also found the most valuable is Vijay villas and Bakhtmala by Vithu Bhramadas. The Dingal poets of the period include Bahrath karnidan, Ada pahadkha, Sabaldan Bakshi ram etc.

Kota- The state of Kota was ruled by Maharao Umed Singh during 1771 to 1820, during which the real power of state rested in his maternal uncle Zalim Singh Zhala.The ruler was a great patron of Art and painting reached its highest watermark during his reign Most paintings are based on the hunting scenes which appear original, the speciality of these is that the names of the painters and the dates are mentioned in the paintings.

Bikaner- Bikaner state during this period was ruled by Maharaja Gajsingh whose period is called the Golden period of Bikaner painting. They lavishly decorated the audience hall with glass and lively paintwork. Themes of paintings during his time such as Ragmala, hunting scenes, and portraits of royal peoples are found. During this time mostly painters came from Lahore.

Bundi - In the 18th century Bundi state are ruled by Maharao Vishnu Singh. In his period cultural development took place. In the field of architecture Mahal sukh a summer palace are constructed by him on the Sagar Lake amid the lush surrounding of a beautiful garden. Painting of this state are inspired from Mewar, Mughal, Marathas and Deccan Paintings. Ragragini, Baramasa, Krishnaleela, and hunting scenes of paintings are based on Mughal style. During Maharao Vishan Singh's reign (1773-1821) painting themes shift from romance and love to hunting scenes.

Jaipur- Jaipur was the capital of Rajasthan which was ruled by the Kacchawaha clan. Sawai Pratap Singh was a Kacchawaha ruler of Jaipur who ruled from 1778-1803. Born in December 1764, he succeeded his father Maharaja Madho Singh of Jaipur. The period from the death of Sawai Madho Singh I to the first establishment of a British controlled council of regency at Jaipur in 1836, is the darkest period in the history of the Kacchawas kingdom. It would be equally correct to say that a state of civil rapid changes of fortune raged throughout this long period He was the grandson of Maharaja Sawai Jai Singh II, the founder of the Jaipur city and he comes to the throne after the death of his brother Prithvi Singh. When Sawai Pratap Singh becomes ruler at very young age then Jaipur Kingdom come under his mother chundawati control. Though during the remaining 25 years the reigning prince had come of age, he did not get enough support by any royal baronage to recover power. And neither could he recover the crown lands which had slipped out of their hands during the preceding period of rule.

Sawai Pratap Singh was married to Princess of Kishangarh. As he becomes the ruler at very young age, His character developed as he grew older, under the stress of circumstances. A sympathetic French observer described him in 1794 as a good prince, an upright prince who knew the evil which were running his Kingdom but found himself powerless to remove them because he had no honest or capable ministers, no loyal baronage, no obedient subject to support him in any attempt at driving the Marathas out of the realm.

During Sawai Pratap Singh's reign of 25 years, Jaipur city witnessed progress in the field of culture and literature but at the same time faced failure in the political field. The main threats to the kingdom were the Marathas and the Mughals because of which he had to face recurring fear and drainage of funds. It is to be remembered that this period witnessed the decline of the mightly Mughals at the centre. A political transition was taking place where the center power had passed into the hand of the east India Company.

Inspite of the Political turmoil the ruler of Jaipur Sawai Pratap Singh was able to manage his empire and provide patronage to Arts, literature, culture successfully. He could think of a building as massive as the Hawa Mahal and also made Jaipur a city of temples.

Inspite of all political disasters, Jaipur was a rich and elegant city at the time of Sawai Pratap Singh and in its art a spirit of innovation and experiments of innovation is evident.

Influences- The western civilization comes in the wake of British rule. Mostly main streets of Jaipur were painted in the European style even at the time when there was no treaty and alliances signed with the Europeans. For example the wall decoration of City palace was

similar to European style during the reign of Sawai Pratap Singh. These decorations include not only round windows, columns, and arches but also flowers vases and amoretto's as they were the fashion especially in France.

When Painters are migrated from the Mughal court to the Jaipur at the time of Aurangzeb the Mughal influences can be seen in the Jaipur paintings. Like the dresses of Gopis, Krishna, round faces, fair complexion.

The Painting of Sawai Pratap Singh's period are refined works with a distinct colour scheme containing green, yellow, pink, brown, and red, with a lavish use of gold colour. He built up a larger atelier with 1050 painters, who turned out exquisite miniatures in numerous manuscripts of Durga Path, Ramayana, Bhagavata Purana and Devi Mahatamaya, and Krishna leela etc. with a large number of illustrations. Small size manuscripts of Gita-Govinda, Bhagwata Gita, and Gita Pancharatana were also written. Many miniatures illustrating Ragmala, court scenes, festive scenes. And numerous individual miniatures of Sawai Pratap Singh as worshipping Krishna or image of Govinda Dev or attendants were prepared by the painters. Sawai Pratap Singh increased the strength of the artillery and appointed the most skilled painters of his empire. The names of painters who worked for Sawai Pratap Singh are found in the Pothikhana Records at the City Palace. Some of the important painters of his court

Sahibram,Shitaram,Radhakrishna,Ramkrihna,Gopal,Udaya,HukumghaisonSitaram,Dayarama ,Saligram, Ramsevak,Jiwan,Chiminanmangal, Kaizullah,Ramjidas, Khushala son of Seva, Keshav, Harinarayan, Govinda, Gajja, Sanwala,Jalama, Sivadas,Manna,and Usta Lad. Sawai Pratap Singh's reign is well known for the literary development. He was well versed in dance and music and also wrote large number of poems especially dealing with Krishna and Radha as he was a great devotee of Krishna and wrote poems dedicated to him by the pen name of Brijnidhi in Punjabi, Gujarati, Mewari, Dhundhari and Brij language, which are interesting. Many building were built by Sawai Pratap Singh and he made Jaipur- a city of temples. Temples constructed by him include Ananda Krishnabehariji within the boundries of the city palace, Pratapeshwarji temple in chandani chowk of the city palace, Goverdhan nathji temple are in Hawa Mahal, Anand bihariji temple, Madan mohanji temple opposite to the Hawa Mahal and Gyangopalji temple at Galta Most important building of this reign is Hawa Mahal, the beautiful architecture of this building made Jaipur a center of attraction.

The collaboration of Mughal- Rajput state not only led to peace but also to cultural interchange. The mix of Rajput and Mughal style can be seen in the palaces of Jaipur, Jodhpur, and Bikaner. In the Mughal court paintings were banned by Aurangzeb so the painters migrated to the different states and were patronised by the Rajput rulers. Consequently the painting during this period emerges as an admixture of Iranian and indigenous/local art. Nevertheless, due to the varied tastes and interests the regional art that was patronised by Mewar, Jaipur, Jodhpur, Bikaner, Kishangarh, Bundi, Kota, and Alwar etc. developed as a separate style. In 18th century the political situation of the Rajputana states

were quite similar to that of each other. Rajputana states had to bear with the political presence of Mughals who wanted to maintain their sovereignty, the looting and plundering by the Marathas who often attacked these states to collect the dues promised to them and nobility of the states who tried to increase their powers.

Apart from these similar political circumstances that the Rajput states faced, there is cultural similarity that can also be traced in these states. The themes of the paintings of Jaipur were similar to that of the other states of the then Rajputana for instance Rag-Ragini, Baramasa, Bhagwat puran, Ramayana, Geet Govind, Radha Krishna, and Rasleela etc. Jaipur paintings seem to be much influenced by the Mughal paintings. Interestingly Mughal influences can found in these paintings but they also retain their originality while maintaining their individual identity at the same time.

Review of literature

Sharma, Dr Mathuralal

Sharma, M, (1969), *History of the Jaipur state, books treasure* publication.

Jaipur's Patronage to Art and Literature (Chapter-1)

- According to Sharma Sawai Pratap Singh were a devoted Vaishnava and a great poet who pass much of his time in worships and devotion and sank into spiritual ecstastasies.

- Dr Sharma mentions that Pratap Singh wrote poetry in the pen name of Brijnidhi and his important works are Premprakas, Fagaranga Pritilata etc.

- Sharma also informs that during the reign of this Maharaja Ain-i-Akbari and Diwan-i-hafiz were translated into Hindi - Druva Bhramakhya yantra on the Science of astrology and astronomy was written

- The poets received fiefs and rewards from Sawai Pratap Singh on Several occasions and enjoyed a place of high honour at his court.

- Sharma also informs about other translation's work made during the reign of Sawai Pratap Singh.

  1Amarat Sagara, a treatise on medience

  2Charaka surshuk

  3Vag bhatta

  4 Bhava Prakasha

- Dr.Sharma has briefly informed about poetry and literary development but he has not dealt it in more details.

Sawai Pratap Singh (Chapter 17)

- Sharma informs that the Sawai Pratap Singh was succeeded to face constant harassment from the Mughals and Marathas but he was able to maintain his empire.

- Sharma mentioned that Pratap Singh pursued the peaceful art of poetry and literature and extended his munificence. He had a large number of scholars, who produced a number of good works on art and literature under his patronage.

- According to the author Pratap Singh had to face lot of difficulties to maintain his empire. He had to fight many battles like battles of Tunga, battle of Patan to secure his reign.

- Sawai Pratap Singh as a poet- According to the author Pratap Singh born as a gifted poet wrote poetry for dedication to his lord Radha and Krishna.

- Sharma informs that Sawai Pratap Singh was a great ruler who managed not only the politics of his empire and also played an important role for the development of poetry ant literature.

Bahura, Gopal Narayan

Bahura, G.N, *Literary heritage of the ruler of Amber and Jaipur*, united printers, 1976.

Ruler of Amber and Jaipur (chapter -3)

In this book Bahura focuses on the cultural development of Jaipur.

- In the chapter of Amber and Jaipur he gives the name of the ruler in a chronological order and has also identified the culturally and literary development of each ruler.
- He informs about the problems and controversies in Jaipur at his period and that Sawai Pratap Singh was able to manage his empire and gave a full contribution to literary and cultural development.
- Bahura also tells us about Pratap Singh's poetic skills and that he wrote lot of poetry & by the pen name of Brijnidhi.
- However Bahura does not elaborate the political turmoil of the period or the problems that were faced by Pratap Singh and how he was able to handle it.
- One significant aspect of this work is that it lists out the names of the books written by Sawai Pratap Singh, which is not found in other texts.

Pothikhana origin and development (chapter5)

According to Bahura Sawai Pratap Singh played important role in the development of Pothikhana and its period is called as Golden period of literary accomplishment.

- He was a great poet so he patronised the poets, Scholars, calligraphists, artists which new addition in Pothikhana was made.
- Bahura mentioned about the literary collection of Pratap Singh and gave details about the efforts made by Sawai Pratap Singh for the maintence and preservation of the manuscripts.

Bahura, G.N, *Pratap Prakash*, Maharaja Sawai Man Singh II Museum city palace publication, 1983

Daily Routine (Chapter I) Pratap Prakash

Pratap Prakash is an extremely important work composed by Krishnadatta Kavi the court poet of Sawai Pratap Singh. It has been edited by Gopal Narayan Bahura. In the first chapter of this book Bahura explain the daily life of Sawai Pratap Singh, daily ceremonials, private and religious life of the ruler and his occupation in the affairs of the state and warfare. This is important work by any author on the personal perspective of the ruler.

This is a significant source as it highlights the daily routine of Sawai Pratap Singh and also throws light on the time spared by him for the pursuit of religion and composition of poetry.

Bahura, G.N, *The City of Sawai Jaipur*, Ed Ranbir sinh publication scheme, Jaipur, 2009.

Hawa Mahal (Chapter III)

- Bahura mentioned in his book that Pride of India Hawa Mahal build by Sawai Pratap Singh his chief architecture was Lal Chand Usta.
- According to author Hawa Mahal is not a living palaces but a facade in the shape of the Murkut of lord Krishna
- Hawa Mahal has 365 window's it has semi octangal shape has 5 storeys.
- A number of architects and artisans were honoured on the completion of Hawa Mahal Lal Chand Usta received 1000 woollen shawls costing Rs-14 each.
- Bahura explained that Hawa Mahal has 5 Storeys and many courtyards are there which was called by different name like Ganesh Pol. Pratap mandir, Sharad mandir, etc.
- The Hawa Mahal is one of the most interesting and picture sights of the city and one of its kinds in the whole world.
- One significant that we know from this work is that Hawa Mahal is designed in the shape a "Mukut" crown of Krishna which many people don't know about and are merely contended to see it as one of the palace built by the rulers of Jaipur actually it is a symbol of devotion to Krishna.

Asopa, J.N

Asopa, J.N, *Cultural heritage of Jaipur*, oriental printers and publication, Jaipur, 1977.

Literary development (Chapter XI)

- According to the author Sawai Pratap Singh was himself an eminent poet of Hindi and an ardent admirer of poetry and art. his court was like a beehive of poets scholars and artists who shared his magnificence

- He maintained that about twenty of his works have since been published in Varjnidhigranthawali rest more than a dozen works have remained unknown and unpublished.

- He informed the Manuscript of Rajnitigadya in Hindi prose is very intersting.it lay down a code of conduct for a ruler

Roy Ashim Kumar

Roy, A.K*, History of the Jaipur city*, Manohar publication, 1978

Religious life (chapter VII) -A.k.Roy in History of the Jaipur city discusses the religious life of Sawai Pratap Singh who succeeded his step brother Prithvi Singh. And he was a person of a religious bent of mind.

Roy mentioned that like his grandfather Pratap Singh was deeply interested in the religion but his approach was through the poetry. So he wrote many poems for lord Krishna by the penname of Brijnidhi.

- He also explains the development of architecture during the period of Sawai Pratap Singh and temples were also under his patronage like Ananda Krishna Behariji temple, Pratapeshwari temple, Goverdhan nathji, Madan Mohanji, Anand biharji, Gyangopalji.
- The Hawa Mahal was also constructed by Sawai Pratap Singh.
- However A.k.Roy does not discuss the political history of that period and history of construction of Hawa Mahal and its architecture.

Sachdeva, V& Tillitson, Giles.

Sachdeva, Vibhuti & **Tillitson**, G *Building Jaipur (the making of an Indian city),* Oxford university press publication, 2002.

A Time and Place (chapter II)

Vibhuti Sachdev wrote in this book that Sawai Pratap Singh was great ruler. He not only focused on his political development of literature, painting and architecture.

- The most important and beautiful creation the rulers of Jaipur could think of a building as massive as the Hawa Mahal Sawai Pratap Singh was of palace of winds which was constructed at the south eastern corn of the sarahad in the 1799. He informs about the architect of the Hawa Mahal remarkable structure was Lal Chand Ustad.

- Vastu Vidhya is also used in making of this beautiful creation.

- Vibuti Sachdev highlight the architecture of Hawa Mahal

- One significant that we know from this work is that Hawa Mahal is designed in the shape a "Mukut" crown of Krishna which many people don't know about and are merely contended to see it as one of the palace built by the rulers of Jaipur actually it is a symbol of devotion to Krishna.

Tod, James

Tod, James, *Royal Rajputs Annals and Aniquities*, vol-II

Annals of Amber or Dhoondhar (Chapter III)

James Tod mentioned about Sawai Pratap Singh's succession to thrown. He informs about the conspiracy planned by Rani Chunawati the mother of Sawai Pratap Singh who poisoned her elder son Prithvi Singh to make a way for the succession of Sawai Pratap Singh. After the death of Prithvi Singh Pratap Singh become a ruler of Jaipur.

James tod also tells us that throughout the 25 yrs. rule of Sawai Pratap Singh, he and his country underwent many vicissitudes. He was a gallant prince and no deficient in judgement but neither gallantry not prudence could successfully apply the resources of his petty state.

Ratnawat, Shyam Singh & Dr Sharma

Ratnawat, Dr S.S, Sharma, Dr K.G, *History and culture of Rajasthan,* centre of Rajasthan studies 2004.

Rajasthan Paintings (Chapter 33)

- According to author the most celebrated name in the history of Amber- Jaipur painting of Sawai Pratap Singh.
- He mentioned that Sawai Pratap Singh was Great patron of art, music and literature being an accomplished composer and musician himself.
- Many miniatures illustrating Ragamala court scenes, festive scène etc. were painted during his reign by painters like Gopal, Udai, and Hukma etc.
- In Jaipur painting bright colours is used like green, yellow, and pink, red with a lavish use of gold.

Garg, Damodhar Lal

Garg, D.L *Jaipur rajya ka itihas*, Anu Prakash, 2010

Rajya Ki Itihashik dharovar (chapter-10)

- Informs about cultural significance building Hawa Mahal.
- It was constructed by Sawai Pratap Singh as a Pyramidal structure.
- Artistic palace with numerous Jharokhas used by the royal women's & witness function & procession in the Street.
- Celebration of Sharad ustav.
- Garg does not highlight the what's, why & for whom was it built.

Chapter Scheme

Aims of Study

Methodology

Introduction

Review of literature

The Challenges faced by Sawai Pratap Singh

Religious Interest of Sawai Pratap Singh and its impact

Architectural Growth and Expansion

Hawa Mahal

Diwan-i-Aam

Construction of Temples

Brijinandji temple

Goverdhan nathji temple

Anand bihariji temple

Pratapeshwarji temple

Gyangopalji temple

Advancement of music

Musicians

Instruments

Works

Contributions in paintings

Features

Painters

Literary Accomplishments

Poetry works

Patronised Courts poets

Literature

Festivals

Conclusion

Bibliography

Conclusion

Sawai Pratap Singh was a ruler of Jaipur. He was grandson of Sawai Jai Singh II. He comes to the throne of Jaipur in 1778 at the age of 13th. He was great patron of art, music, literature being an accomplished composer and musician himself. He built up a large atelier with more than fifty painters. Sawai Pratap Singh was very religious and his religion was emotional and its approach toward god was through poetry so he wrote many poems all dealing with god. He was an eminent poet of Hindi and an ardent admirer of poetry and art. Many temples were also built by him, which contributed to the development of religion as well as temple architecture. The most beautiful architectural creation of his time was Hawa Mahal, which is pride of Jaipur and a great centre of tourist attraction and has become synonymous with the world renowned Pink City.

Sawai Pratap Singh played an important role in maintain peace and order within Jaipur at a time. When the state faced Marathas invasions and menace, which would have been a very difficult period for a ruler to make all preparation to counter and also pay attention to the development of art, literature & architecture. Sawai Pratap Singh, with his patronage to art, literature and architecture contributed to the cultural development of the city and was able to carry forward the legacy of kacchawa ruler further important building of Hawa Mahal & Jal Mahal are a important landmarks of India this development & tell a tale of the achievement of this great ruler Sawai Pratap Singh.

Bibliography

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Archival Records:

Kharitas- These are the letters written by one ruler to another, including those of the states outsides Rajputana. The letters are of the highest importance for study of the history. From these letters we come to know about rulers of Jaipur also.

Parwanahs: - These are the letters written by the ruler to their senior official or those of the states. Some of the Parwanahs sent by Jaipur Jai Singh to his official contain useful information about the Jagirs acquired by him as inam, tankhwah. These have been in Chapter XI which deals with the history of Jaipur State during Sawai Pratap Singh.

Dasture Komwar Paper: - These papers constitute an important category of records and give more varied information Social, Cultural, and Political history of Kacchawaha clans. Thus the entries are arranged castewise and in alphabetical order. The period covered is 1718 to 1918. These records also inform us about the poets, scholars, nobles etc.

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Siyaha Imarat- The siyaha Imarat of the Bikaner archives contains information on building and other constructions. These are available for the years 1789-1844.

Jamakharcha Taujis: - the Jamakharcha Taujis of the Parganas and of the various Karkhans are useful for the details regarding the e economic condition of the period under review. These are available for year's 1721 t 1812.

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